

January 18, 1986 \$1.00

GayCommunityNews

VOL. 13, NO. 26 THE WEEKLY FOR LESBIANS AND GAY MALES BIPAD: 65498

LESBIAN SEX ON VIDEO



***CDC Blocks
'Dirty Talk'
in Safe Sex
Materials***

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HANDS**

**GAY PRISONERS'
NEWS**

GayCommunityNews

Vol. 13, No. 26

(617) 426-4469

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January 18, 1986

Risk reduction materials must pass 'polite' test for funding

CDC Bans 'Explicit Sex' from AIDS Education

By Kim Westheimer

ATLANTA — Concern over the "sexually explicit" nature of some AIDS educational material has led the Centers for Disease Control (CDC) to formulate new guidelines for any such material receiving CDC funding. Eight AIDS organizations awarded CDC funds for "Innovative Projects for AIDS Risk Reduction" will not receive the grants, which average \$100,000 each, until they comply with the new controversial CDC standards.

Approximately twenty proposals for funding had been submitted to the CDC in September by AIDS groups across the country. In October, those groups

received a letter from Dr. Michael Lane, head of the preventative services at the CDC. According to one of the applicants, Lane's letter said that a decision on the proposals would be delayed because "review of the innovative AIDS risk reduction applications has raised concern about the explicit content of some proposed written and audio-visual material."

A number of theories were expressed to GCN about who was responsible for the delay. Many think that the orders came from the White House. "People who I work with at the CDC told me about this," said Dr. Ken Mayer, research director at Fenway Com-

munity Health Center. "This was not a decision made at the CDC level. It was decided by the White House and Health and Human Services." Larry Kessler, director of Boston's AIDS Action Committee who had hoped to be involved in implementing a risk reduction proposal submitted by the Educational Development Center in Newton, agrees. "I think it's coming from the Public Health Services or a cabinet level or the White House. The CDC has been fairly open and positive. They're not anti-gay or anti-sex, but they get their money from Congress and Public Health Services."

CDC's Lane told GCN, "People above me in the department weren't prepared to fund things that used words like cocksucking. The whole problem would be embarrassing and could jerk the entire program from under our feet."

In order to avoid this "embarrassment," the CDC has created new guidelines for the proposals. These guidelines state that language used in written or visual materials should be "understood

by a broad spectrum of educated adults in society, should be able to communicate to a specific group like gay men, and should be judged unoffensive [sic] to most educated adults beyond that group." Audio-visuals and pictorials used in projects need to "communicate risk reduction methods by inference rather than through any display of the anogenital area or overt depiction of the performance of safe sex or unsafe sex."

These guidelines are to be carried out by a local or state body consisting of a minimum of five people, a "reasonable cross-section of the community, not drawn predominantly from the targeted group." Asked why the body could not be made up predominantly of members of the targeted group, Lane said, "If you assume that materials are offensive, it will be to the larger community, not the target."

The composition of the review panel may be chosen by the grantee but must be approved by the director of the local or state health department, according to

the new guidelines.

Reaction to the CDC's new policy has been mixed. Spokespersons for most of the groups that had submitted proposals for funding indicated some concern about the local review panels, and strong misgivings about the new guidelines, which some find unworkable or damaging to the cause of safe-sex education.

AID Atlanta has decided to designate Atlanta's AIDS Task Force as the review panel. "In our case, it will strengthen our work to work with the task force," said Ken South, director of AID Atlanta. The advantages to this, said South, are that a variety of people working on AIDS will be well-informed of their risk reduction plan. If nothing else, this may help spread information about risk reduction. South is concerned about the manner in which the guidelines need to be followed. "It's insulting in a way. It's a tad patronizing that AIDS agencies run by professional people have to have this super-parent over their shoulder."

Continued on page 3

Community gears up

Texas Health Officials Seek Quarantine

By Sib Connor

AUSTIN, TX — The Texas Board of Health has given first-time approval to a plan that would add AIDS to the state's list of diseases subject to quarantine. The December 13 majority vote follows a vigorous crusade for new quarantine powers by the Commissioner of the Texas Department of Health, Dr. Robert Bernstein. Bernstein's proposal provides that an "incorrigible" person with AIDS may be quarantined by decision of the relevant local health official and the state health commissioner. (See GCN, Vol. 13, No. 24.) Before becoming an official part of the Texas administrative code, however, the proposal must be discussed at a public hearing, followed by a second and final vote of the state's board of health.

According to health officials and gay and lesbian activists alike, the apparent spur, or excuse, for the proposal was the arrival in Houston of a gay man with AIDS who health authorities suspected of being a prostitute. Shirlene Bridgewater, public information officer for the city of Houston's Department of Health and Human Services, told GCN that the man, Fabian Bridges, came to Houston from Ohio, where a physician had diagnosed him as having AIDS. Bridgewater said the physician contacted the Houston City Health Department and said that "[Fabian Bridges] was a prostitute" with AIDS who intended to continue having sex. Whether the physician believed Bridges intended to have safe sex was not communicated nor questioned by Houston health authorities.

According to Bridgewater, the city health director issued a warning to Bridges on the basis of the physician's report, stating that he must "desist from sex relations and donating blood."

Bridgewater said Bridges remained under police surveillance for suspected prostitution until he was eventually picked up on a misdemeanor charge of urinating in a park. He died of AIDS approximately a month later in a state mental hospital.

Members of the lesbian and gay

community in Texas have mounted a campaign against the quarantine proposal, and are organizing for a powerful presence at the public hearing, now set for January 13. Lobbying to change votes of health board members is also planned. Activists argue that Bernstein's proposal is unnecessary and harmful to efforts to combat the spread of AIDS.

Glen Maxey of the Austin Lesbian/Gay Rights Advocates (LGRA) told GCN the health department is being short-sighted in its attempt to isolate "incorrigible" people with AIDS. "They don't address the issues of counseling, education, or the discouraging effects [such a measure] would have on reporting the disease."

Pat Cramer, co-chair of LGRA, added that the proposal "is not needed. Present statutes could adequately take 'incorrigible' people off the streets." Cramer noted that the state's communicable disease statute and mental health code provide for hospitalization of persons posing a danger to themselves or others, but only after "due process." Further, Sue Lovell of LGRA said the category of "incorrigible" is too broad and could be abused. "The health director is saying, 'Trust me,'" Lovell said. "We're saying, 'no.'"

Christie Reed, AIDS coordinator for the state, is arguing for Bernstein's proposal. She says that present quarantine statutes respecting due process are too slow when society is faced with isolating an "incorrigible" person with AIDS. "Quarantine is the only way for speedy, immediate management," Reed said.

In contrast to approaches taken in other states, the debate here appears to be focused on whether quarantine works, rather than on the political implications of such a measure.

Following the January 13 hearing, the board of health will meet for a second time. At that January 31 meeting, the board members will vote on the quarantine proposal; should they pass it, it will become law.

— filed from Boston

13 Activists Arrested in Foster Policy Sit-in

By Kim Westheimer

BOSTON — In a continuing effort to change Massachusetts' discriminatory foster care policy, the Gay and Lesbian Defense Committee (GLDC) organized an all-day demonstration and sit-in outside Governor Michael Dukakis' office. Eleven lesbians and two gay men were arrested during this January 2 action for refusing to leave the building when ordered to do so by the Capitol Police at 8:30 p.m.

The sit-in, which drew approximately 50 participants, was planned as an ultimatum to Dukakis, according to Valerie Overton of GLDC: "Over the past several months we have tried to get Dukakis to address in a public way the issues being brought up by his foster care policy. Because he has continually been so unresponsive, we needed to accelerate the level of demands by saying we will sit here for as long as it takes for you [Dukakis] to address us in public."

The issues that GLDC wants Dukakis to address publicly were outlined in ten questions mailed to the Governor, including:

- "Regarding your own 1976 study of foster care, which concluded that lesbians and gay men provide foster homes as beneficial to children as those provided by heterosexual parents: when and why did you decide to ignore these results in the formulation of current policy?"

- "When fewer than twenty percent of Massachusetts families currently fit your description of 'traditional' (i.e. two married, heterosexual parents, husband working, wife at home raising children), how can you justify using this definition as the standard of acceptability for foster parents? What message does this give to the

preponderance of non-traditional families in the state?"

- "With 600-700 foster children currently awaiting placement, how can you account for a policy which seriously impedes recruitment of foster parents and limits the number of available, appropriate settings for placement?"

Neither Dukakis nor anyone from his office has responded to GLDC's questions, which demonstrators repeated loudly through the door to the executive office. Dukakis, who had been invited to speak to the demonstrators, was not in the State House all day, and no one from his staff addressed the sit-in. Even Marianne Walsh, the Governor's liaison to the lesbian and gay community, refused to meet with the full group unless they agreed to leave after the meeting. She did offer to meet with a small group of representatives. This offer was



Sandy Martin

Sit-in outside Dukakis' office

turned down in an effort to assure a public discussion.

Protesters were infuriated that Walsh did not address them. "She's the liaison to the lesbian and gay community. It would be

Continued on page 3

Baby Jesus Awaits 'Normal' Placement

A group calling itself the "Coalition for a New Commonwealth" took the nailed-down "baby Jesus" from its manger on the Boston Common, December 23. In the doll's place was left a message reading, "This barn does not meet Governor Dukakis' criteria for a foster care placement. We have taken the infant until a traditional heterosexual, married couple with prior child raising experience steps forward to claim him."

An anonymous phone call informed media sources, including GCN, of the action, which was confirmed by Boston police. The Coalition has been identified only as a group that opposes the Governor's foster care policy. The policy defines the "traditional" nuclear family as the most appropriate site for foster child placements. It explicitly discriminates against single people and alternative living arrangements, and virtually excludes lesbians and gay men from foster parenting.

See story, this page, about another action in protest of the foster care policy.

— Stephanie Poggi

News Notes

quote of the week

"I've spoken to most members of the community [lesbian and gay] on the phone or in meetings." — *Marianne Walsh, Governor Dukakis' special assistant for constituency services (including liaison for the lesbian and gay community), in response to a question posed by GCN: "What has your contact been with the lesbian and gay community?" Have you spoken with Marianne Walsh? See related story, page 1.*

black gay south african may face death penalty

JOHANNESBURG — A Black gay activist continues to be imprisoned by authorities here, and may face the death penalty, according to *The Body Politic*.

South African authorities have imprisoned Simon Nkoli since the September 1984 riots in Transvaal. The white minority government has charged Nkoli and 21 others with treason, murder, and terrorism for allegedly instigating the anti-government riots.

Nkoli was moved to Moder Dee prison in November. There, prison officials have refused him copies of *The Body Politic* and *Exit*, a newspaper connected to the Gay Association of South Africa (GASA).

Nkoli and the 21 other accused will go to trial on January 20 in deliberations which may last as long as 18 months. They all could face the death penalty for their anti-apartheid work.

GASA has remained silent regarding the case, claiming it is a social and not a political group. Nkoli was member and coordinator of a GASA-affiliated group before he was arrested.

bourgeois revolution ousts aristocrat

HONOLULU — A "beauty queen" here was removed from her position because she criticized the contest that put her on the throne, according to the *New York Times*.

Kristine Silva, 16, is no longer 1985 Hawaiian Modern Miss because of a November 15 interview she gave to the local *Star-Ledger*. In that interview, the former Miss said she had expected that the contest "would be glamorous, but all it is is raising money, asking people for money, selling ads."

Pat White of Celina, Tennessee, chairman (*sic*) of Modern Miss, Inc., has since crowned a Modern Miss more to her liking. White said that Silva, who paid a \$300 entry fee to participate in the pageant, had signed a contract promising not to discredit or bring adverse publicity to the corporation.

liberty like this I could do without...and fun with the phone

WASHINGTON, DC — "There are a lot who will say yes to everything we are saying, but they dare not stand with us on particular policies for fear of getting tarred, hurt — that is, picking up the baggage that the media have dumped on us."

These are not the words of some gay or lesbian activist. These are the words of the Reverend Jerry Falwell, as quoted in the *New York Times*, explaining one of his reasons for building new political groups to bolster the "bloodied and beaten" Moral Majority.

Falwell announced the creation of the Liberty Alliance on January 3. While the Moral Majority will still exist, it will focus on what the Reverend calls "truly moral" issues, such as abortion, homosexuality, and pornography. The Liberty Alliance will be a lobbying group for Falwell's far-right views on domestic and foreign issues. Both will be subsidiaries of the newly created, tax-exempt Liberty Federation.

Falwell said the federation will support Reagan's Star Wars plan and aid to the Nicaraguan contras, and would help resist "possible Communistic takeovers in Taiwan, South Korea, the Philippines, South Africa and all over the world."

In a related story reported in the *Lowell, Mass. Sun*, Edward Johnson of Atlanta, Georgia was so angered by Falwell that he had his home computer call the evangelist's toll-free line every 30 seconds for eight months. Southern Bell has threatened to cut off Johnson's phone service, while Falwell's attorney's are investigating legal action. It has been estimated that the calls to "The Old Time Gospel Hour" might have cost Falwell as much as \$1 each. If that is the case, Johnson's calls cost Falwell nearly \$700,000.

Those who wish to congratulate the Reverend Falwell on his new Liberty Federation can call the Moral Majority at 1-800-826-1234, or the Old Time Gospel Hour at 1-800-446-5000.

a.h. robins owes more than money

WASHINGTON, DC — Women who have used the Dalkon Shield have until April 30 to file claims for compensation from the A.H. Robins Company for health problems caused by the intrauterine birth control device (IUD). The shield has been linked to infections, sterility, spontaneous abortions, and even death.

The *New York Times* reports that the company is beginning a 91-nation advertising campaign designed to reach the estimated 4.5 million who have used the device. 2.8 million of these women reside in the United States, while 1.7 live abroad. All received the contraceptive between 1971 and 1974. In 1974, the Food and Drug Administration (FDA) finally asked the company to halt sales because of health risks. There is evidence that Robins was aware the shield was causing severe health problems, but continued to market the device.

The company filed a petition for reorganization under Chapter 11 of the Federal bankruptcy law last year, when it was hit with over 13,000 suits concerning the shield. The advertising company is part of this petition for reorganization. Since filing alone, the company and its insurer have paid over \$520 million to settle 9,454 claims.

Women who wish to file claims should write to Dalkon Shield, Box 444, Richmond, VA 23203. Claimants will receive further instructions and a questionnaire that must be returned by June 30. The company said the procedure does not require a lawyer.



sos racism — thousands march in paris

PARIS — Thousands marched for equality through the streets of Paris on December 7, according to *The Body Politic*. The march was the climax of several months of organizing by SOS Racisme, a multi-racial, multi-issue organization.

Members of the organization, many of whom are students, travelled across France in October and November, spreading the word about the march and gathering signatures on SOS' Equality Charter. The Charter's five principles are the right to love and live freely, the right to move about freely and be treated equally by the police and the courts, the right to freely choose one's place of residence, the right to free expression and the vote, and the right to work and dignity. Signatories agree to make public and protest every direct and indirect expression of racism, anti-semitism, sexism, heterosexism, xenophobia, or other discrimination, and to fight for the equality of men and women.

All of France's major gay and lesbian organizations signed the Charter and urged their members to attend the demonstration, while *Gai Pied*, a Parisian gay magazine, said, "SOS Racisme certainly offers a unique opportunity for homosexuals to freely express their will and dignity."

"i thought condoms were supposed to save lives...."

CANBERRA, Australia — Reuter News Service reports that the Australian army recently bought over half a million condoms for waterproofing guns.

Senator Gareth Evans, who is minister of resources and energy, told the senate on October 17, "I am assured that the contract for the purchase of these condoms was placed after independent leak-and-burst tests in which the condoms were inflated to a volume of more than 12 liters — five and a half gallons."

Evans further said that the prophylactics could waterproof the gun barrels of tanks.

Speaking for the minister of defense, Evans advised, "While the practice of placing condoms over rifle barrels is not formally recommended in any army documents, it is understood to be an effective means of waterproofing."

toronto the 'equalizer'

TORONTO — The City Council here has adopted a policy forbidding employers who contract with the city from discriminating against a broad array of people, including lesbians and gay men, women, people of color, and people with disabilities, according to *The Body Politic*.

The policy, enacted October 22, will effect over 18,000 employers, and contracts worth more than a billion dollars. It requires contractors to "equalize opportunities" for three targeted groups: women, "visible minorities," and people with disabilities. Further, discrimination against other groups, including lesbians and gay men, will be subject to complaint.

Among those affected by the policy are financial institutions with which the city deposits its short-term funds, contractors who provide goods and services to the city, bodies appointed by the city, grant recipients and municipal enterprises, public libraries, and the city-regulated, non-profit housing corporation.

Municipal agencies and public-sector groups will be required to set up equal opportunity programs immediately. Current contracts with private employers will not be affected by the new policy; however, contracts begun or renewed in or after 1986 must be in compliance with the policy.

belgian consent at 16...for queers

BRUSSELS — The last statute criminalizing homosexual acts in Belgium was deleted from the penal code on August 8, according to *Out*, a Dublin-based Irish magazine.

Article 372 bis, of the Belgian Penal Code, was introduced as an amendment to the "Child Welfare" Act of 1965. The article penalized sex between an adult and a person between the ages of 16 and 18 of the same sex. The adult could be imprisoned from six months to three years and fined. The age of consent for heterosexual acts in Belgium is 16.

A bill repealing the discriminatory legislation was introduced by a Socialist member of parliament in June of 1982. It was adopted by the Chamber of Representatives in June of 1983, and by the Senate in June of 1985. The old law was not deleted until August, however, when the official text of the June 1985 law was published in the official law journal, *Le Moniteur Belge*.

Currently, the age of consent for heterosexual and homosexual acts is 16.

big brother wants you to come out

WARSAW — A Polish Communist Party magazine has called for a government-sponsored group for gay men, according to the Miami-based *The Weekly News*. The proposal argues that the formation of such a group would halt the spread of AIDS and facilitate state control over gay men.

Polityka, a party magazine, said that the state should form a recognized and protected organization for gay men; that the formation of such a group would allow gay men to "come out from the darkness" and somehow halt the spread of AIDS; and finally, that "This form of providing facilities for homosexuals and meeting their needs in comfort and safety would enable the government to in turn exercise some control over this social group."

Homosexuality is legal between consenting adults in this heavily Christian country. Sources in Poland report four cases of AIDS.

'Out' before his time

Author Christopher Isherwood Dead at 81

By Gordon Gottlieb

SANTA MONICA, CA — Author Christopher Isherwood, whose works over the past 50 years dealt openly with gay characters and themes, died of cancer at his home here on January 4. He was 81.

Many of Isherwood's novels and autobiographies chronicled the lives of his friends — leading gay men of letters in the 1930s like W.H. Auden and Stephen Spender — who lived as British expatriates in pre-World War II Germany.

His best-known work, a collection of first-person short stories about life as an English expatriate in the Berlin of the 1930s, was released first as *The Last of Mr. Norris* (1935) and *Goodbye to Berlin* (1939). Later issued under one title, *The Berlin Stories*, the stories give an "outsider's" view of the coming to power of the Nazis, and describe a city full of German youths, Communists, landladies,

and Jewish store owners, as well as intriguers and flimflam artists. A subtext of gay male sexuality plays throughout the stories, and male characters comprise a number of the main and secondary characters.

One of the short stories was entitled "Sally Bowles" and was used — very loosely — as the basis for both the Broadway and Hollywood versions of *I Am a Camera* and *Cabaret*. All but the Hollywood version of *Cabaret* (1972) were totally heterosexualized, and even the movie *Cabaret* allowed the Isherwood character only one gay fling.

With *Christopher and His Kind* (1976), an autobiography covering the years 1929-'38, Isherwood engaged in his periodic self-revisionism. Isherwood went back over the novels he had written about this period — *The Memorial* (1932), *The Berlin Stories*, and

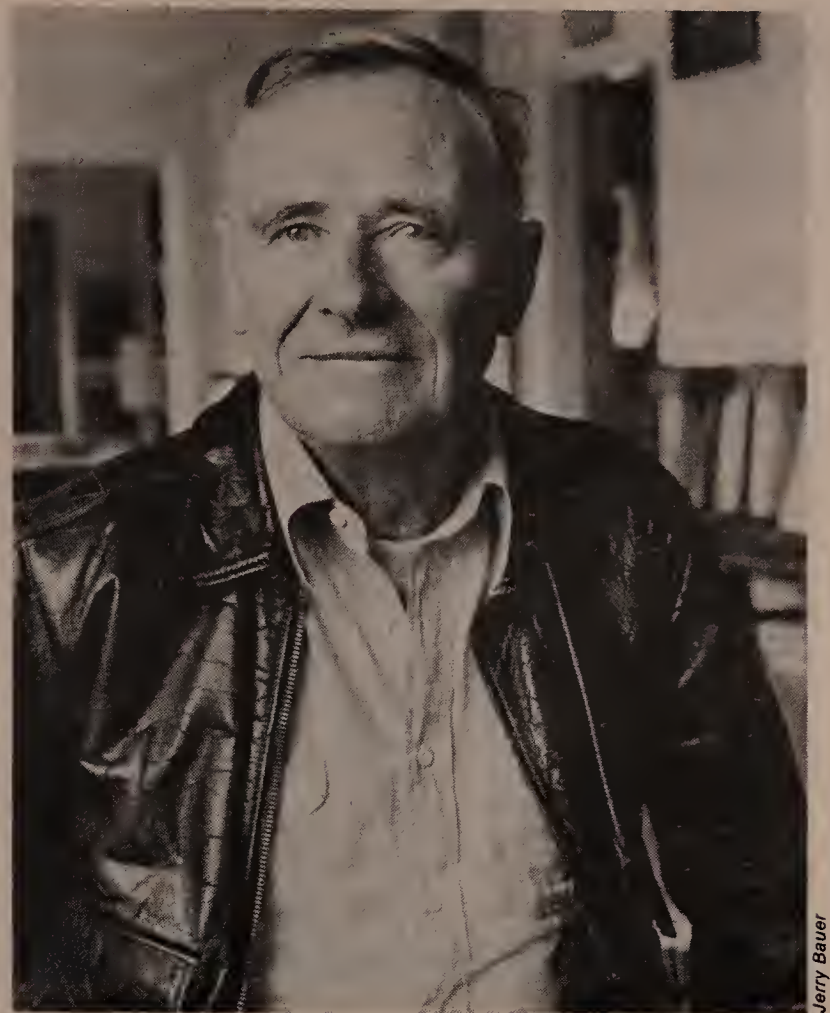
Down There on a Visit (1962) — and revealed much more of his life's experience.

Isherwood accused himself of "too much fiction and not enough frankness." For instance, from reading *The Berlin Stories*, one assumes that the Isherwood character's primary motivation for being in Berlin is political. In actuality, Isherwood reveals he went to Berlin because "Berlin meant Boys." And clearly, sex was more important than politics to the real Isherwood, contrary to what the detached and laconic narrator of his stories suggests. Even with this added introspective focus, some larger questions remained unexamined. At one point in *Christopher*, Isherwood acknowledged — but didn't question or explore — the fact that "he couldn't relax sexually with a member of his own class [upper middle] or nation."

Among his other works, which included an autobiographical look at his involvement with the Vedanta religion, was the short novel *A Single Man* (1964), a quiet masterpiece that matter-of-factly describes a day in the life of a middle-aged gay man whose long-time lover has recently died.

Isherwood's writing was deceptively simple. His plain and honest writing was frequently the subject of bad reviews in the straight press. Indeed, the *New York Times* pulled out its old, mostly negative, reviews of his work for its obituary, gleefully treating his writing more like a scorecard to be tallied than the record of a man who successfully blended his writing and his life.

His low-key, English demeanor,



Christopher Isherwood

quiet without being diffident, belied a legacy of radicalism that embraced anti-facism in the 1930s and pacifism in the 1940s, and that attacked throughout his life what he called "the heterosexual dictatorship." Stylistically, he stood in contrast to other older gay male authors who, by virtue of their passionate writing (James Baldwin's, for example), or their personal eccentricities or notoriety (William S. Burroughs or Jean Genet), commanded more attention.

Yet, in his mild way, Isherwood managed to be delightfully outrageous. In 1976, while promoting *Christopher and His Kind*, he appeared on a fledgling public TV station in Largo, Md. The host

was clearly uncomfortable with his guest and could barely say the word "homosexual." Calmly and quietly, Isherwood took over the conversation and began a pleasant, half-hour discourse about exactly why he went to Berlin and just who "His Kind" were (other gay men), and related his personal situation to the larger political one. At the end of the program, he politely handed the show back to his host.

Isherwood is survived by his long-time lover, artist Don Bachardy, whose portraits of Isherwood were used as the cover illustrations for the reissuance of his novels by Avon Press in the late 1970s.

— filed from Boston

Ohio Court Kills Child/Teen Porn Ban

By John Zeh

CINCINNATI — Ohio's First District Court of Appeals has ruled that a year-old state law prohibiting possession of materials depicting minors having sex is unconstitutional.

The December 18 ruling, which applies to the greater Cincinnati area, reverses the October 1984 misdemeanor conviction of John Meadows, 48. Meadows was charged under the state's "pandering obscenity" statute. (See *GCN*, Vol. 12, No. 27.) The statute had been revised just a month prior to the conviction to criminalize "possess[ion] or control [of] any material that shows a minor participating or engaging in sexual activity, masturbation, or bestiality."

Police, who say they were lead to Meadow's downtown room last October by a teenaged informant, had seized a box of magazines, including gay newspapers such as the *Advocate*, a copy of *Newsweek*, and boy skin magazines, such

as *Moppets and Teens* and *Joy Boys*. Based on the materials seized by police, Meadows was eventually fined \$250, plus costs, and sentenced to 180 days in jail. However, the term was suspended, and Meadows was instead placed on probation for three years.

The three-member appeals panel rejected by 2 to 1 the city prosecutor's argument that the legislature may enact laws against "child" pornography that are stricter than those against depictions of adult sex. In addition, according to the administrator of the court, Mr. Rottinghaus, Judges Raymond Shannon and Rupert Doan said the U.S. Supreme Court has not gone so far as to criminalize possession of sexual materials — as opposed to distribution or sale of sexual materials.

The city intends to appeal the decision to the Ohio Supreme Court.

— filed from Orient, OH

GLDC Sit-in

Continued from page 1

common decency to just come out and speak to people," said gay activist Ray Gottwald. When asked by *GCN* what actually qualifies her for her position as liaison, Walsh listed her last three jobs: deputy legislative aide for Governor Dukakis, legislative council to the secretary of consumer affairs, and lobbyist with Meridith and Associates, concentrating on welfare law and advocacy.

Dukakis' lack of response to the demonstrators' queries prompted seven people to sit in front of his office doors, blocking the entrance. They were roughly dragged, pushed, and shoved back by the Capitol police.

In response to the shoving and police violence, Margaret Cerullo of the Defense Committee offered to give the police training in civil disobedience. "You obviously haven't had that training," said Cerullo. "We would like to give you training. Whenever you're ready — a few pointers on how to lift people."

A handful of politicians stopped by the rally to offer their support to the demonstrators. State Rep. Barbara Hildt (D-Amesbury), chairperson of the Subcommittee on Foster Care, said, "I just want you to know I support you in what you're asking for. We're trying to get some of the same answers that you're trying to get." She told a small group of people, "I understand why you've come to this point. I went and sat down with Kitty Dukakis, who is on your side, to try and find out how we could reach him [Dukakis]."

Fred Mandel, chairperson of the Boston Human Rights Commission; Vincent McCarthy and Jim Spiegle, candidates for the eighth district congressional seat; and gay Boston City Councillor David Scondras also addressed the sit-in.

Protesters, many of whom were prepared to spend the night at the State House or to get arrested if the Governor did not address their demands publicly, were informed at approximately 8:00 p.m. that the building was officially closed. During the next half hour, the police delivered a few last warnings that all people who did not leave the building would be ar-

rested. The thirteen GLDC members who refused to leave the building were dragged to a room within the State House, where they were booked. At that time, the men were taken to a cell at the Boston Area A police station, and the women were taken to the basement of the Boston Municipal Court House, often known as "the dungeon."

Heidi Hunt of GLDC told *GCN* that the level of harassment by police officers was high, considering that State House police don't generally deal with violent situations. "One officer took me by the back of my hair, lifted me up so I could see him, and said, 'Come on now, you're going to walk.'"

Once the arrested protesters reached their holding cells, they reported that they were not treated badly. Other women in the cells to which women protesters were taken were supportive of the fight against Dukakis' foster care policy, according to GLDC member Mara Math.

The protesters who were arrested were released on their own recognizance the next morning. A trial date was set for January 24.

Due to Dukakis' continued refusal to address criticisms of the foster care policy, GLDC will be organizing an alternative State of the State address and rally on January 14, at 6:30 p.m., the day that Dukakis will be giving his annual speech. GLDC is also attempting to form a coalition with other groups opposed to Dukakis' policies, such as prisoners' rights groups, environmental groups, and people involved in the Up to Poverty campaign, designed to raise grants under the Aid to Families with Dependent Children (AFDC) program up to the poverty level.

Polite for the CDC

Continued from page 1

However, South feels confident that despite the new guidelines, AID Atlanta will be able to carry out its proposal, though he is concerned that modification may be necessary. The proposal revolves around Play Safe Parties, complete with a Safe Sex Trivia Game and role plays. South is afraid that some of this may be censored. For example, one of the trivia questions is, "A golden shower can be dangerous when: a) it's below 32 degrees outside, b) if you aim above the neck, or c) if one drinks cheap beer." One of the role-plays depicts a couple who, seeking a threesome, needs to figure out how to get a third person and how to talk about safe sex. South is not sure if either of these examples would be acceptable under CDC guidelines.

Many other AIDS activists are concerned about the nature of the guidelines as well. Laurie Behrman, of New York's Gay Men's Health Crisis, told *GCN* that members of GMHC are not sure they can carry out the proposal under the new guidelines.

They will attempt to make a decision by January 15. GMHC's proposal includes a safe-sex video and a series of graphics showing that healthy sex can be erotic. Dr. James D'Eramo, GMHC's director of AIDS prevention, finds these sexually explicit materials absolutely necessary. "To those who find it offensive, AIDS is not a polite epidemic," said D'Eramo. "Look into the problem of xenophobia and erotophobia."

The AIDS Project L.A. probably has the least to worry about in the face of the new guidelines, at least so far as its current risk reduction proposal is concerned. Its proposal is for a mass media campaign directed at the general public, with plans to study the effects of the campaign. Paula VanNess, director of AIDS Project L.A., is nonetheless concerned about the new guidelines. "It's difficult when you have a crisis like this and you have to get through to people if people are frightened off [by fear of being sexually explicit]. Everyone loses."

But the CDC's Lane insists that

the guidelines are not a form of censorship. "Censorship means you can't do it," he said. "What we're saying is if you use taxpayers' funds, you have to make it acceptable. We're specifically doing what the Supreme Court dictates in issues of censorship related to pornography. We're allowing local guidelines to be set, rather than Federal guidelines." Lane did not see the broad guidelines as dictating what would be decided on the local level, despite the fact that those guidelines specifically say that risk reduction programs can not include material such as sexually explicit videos.

The eight groups chosen to receive grant money, if they adhere to the new guidelines, are: AIDS Project L.A., AID Atlanta, Beth Israel Medical Center (New York), Gay Men's Health Crisis, Memorial Sloane Kettering Cancer Center (New York), Narcotic and Drug Research NY, Ohio Department of Health, and University of Pittsburgh.

— filed from Boston

'obviously confused'

give credit where credit's due

Sincerely,
Jim Sanks
Co-chair, H-R GLSA
Cambridge, MA

Sadly,
Harry Hay
Los Angeles, CA

Peg Lorenz
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GCV is published by a non-profit educational foundation.

Speaking Out

The Gay and Lesbian Movement: Lessons from the Past

By Marla Erlien

We called this community meeting and forum in recognition that there is a backlash afoot — the defeat of the gay rights bill, the Foster Care Policy and the crises and responses to AIDS signal the need for us to collectively assess our situation. Yet, as we confront the current attacks, we also need to emphasize the significance of a gay/lesbian movement over the past 15 years, and recognize that we have contained the extent of the backlash.

We need only think what it would have meant if AIDS had developed in the 1950s. Quarantine would not have been a debate, but a requirement. Purges would have been extensive and brutal.

The renewed *public* activism, particularly involving AIDS organizing and the Foster Care Policy, reopens the question of what strategies and goals will expand a lesbian/gay movement. It is time to restate our commitments, to clarify them to ourselves and one another.

To take the question of commitments first — it is time to once again discuss how we became involved in gay/lesbian politics, how our experience informed the way we defined the problems and sought to change our lives. Some of us came out and understood the political issues in a feminist context; for others, it was their activism in Black politics which raised the question of how to politically create an identity that combined all aspects of their lives; for yet others, the gay sub-culture was the ground from which they moved beyond the limits of a confined space. The important point is that these different histories shape how we define our goals.

Particularly in a defensive context, it is important to keep the question of goals in focus. Otherwise, we may forget, as Mel King said, to ask for what we want, not what we think we can get. When we consider strategy, we must also ask what strategies will move us beyond a defensive position and toward becoming definers of what sexuality is about in this culture.

Historically and in the present there has been a tension between two clearly identifiable positions within gay/lesbian politics. At issue is both the nature of the differences and how we deal with them.

The first position identifies us as an oppressed minority who seek to gain our rights. Our housing status, access to jobs, education, services should not be determined by our sexuality. The goal then is to end discrimination so that we may integrate into existing institutions without reprisal.

Yet even this liberal formulation meets serious opposition. The gay rights bill, for example, has failed 10 years in a row. Even within such limited demands for no discrimination, there is a profound challenge to the dominant culture — a challenge the opposition understands better than we often do. To demand that gays/lesbians be on equal ground with heterosexuals is to question the norms of the culture: the central place of the traditional family, of “normal” sexuality, of proper gender roles. But the liberal formulation remains silent on these issues, which takes us to the second position.

This position identifies the need to directly challenge the dominant culture; that is, we must erode the line between what is normal and what is deviant. In fact, we question if such categories should have any claim on defining human sexuality and human relationships. It is difficult to even imagine a human sexuality not shaped by the categories of normal and deviant. What would it mean to be six years old and experience desire as an open question? — when by contrast children today, already by that age, understand the dominance of heterosexuality and the threat of deviance. Already homophobia has taken root. This second position shifts from the notion of gaining rights to contesting the values of the traditional family, proper gender roles and normal sexuality.

Gay historians have helped us to understand that these dominant values were deeply embedded in the very process of defining “homosexuals” and “lesbians” as a different kind of person. The process of separating out people who weren’t properly heterosexual was a way of defining the norm of heterosexuality *against* those outsiders. For men, the definition takes place in the late 19th century (in terms of law, medicine and the then-budding field of sexology). For women, it was the first decade of the 20th century. But this process was double-edged.

Interestingly, lesbians became identified in a context in which women sought greater independence in the larger society. In part lesbians became defined as a deviant kind of woman as a threat to feminists, as a way of saying that normal women do not want such independence. Yet, in the repressive process of identifying deviancy and normality, the possibility of a rebellious gay/lesbian identity and culture also emerged. In the decades before the Stonewall rebellion, such developments lived beneath the surface of the respectable society, emerging occasionally in the form of organizations which sought gay rights.

The Mattachine Society in the late ’40s was such an attempt. This organization is interesting for a few reasons. One, it was initiated by fellow-travelers or members of the Communist Party USA. But the CP saw these self-identified homosexuals as security risks and thus asked for their resignation. As the Mattachine Society’s membership grew among white, middle-class gay men, the rise of McCarthyism, the test of patriotism, the goal of respectability turned the membership against its left-wing leadership. An original goal of the Mattachine, to assert difference against heterosexual norms, was undermined in the name of a respectable image, of winning approval from the straight world. All ideals were dropped in the name of a narrow goal — to eliminate the law which regulated bedroom behavior. From then on, the Mattachine politics became “we’re no different than heterosexuals except for what we do in bed.” Discussion closed.

Such politics continued to dominate gay politics up to 1969. Sally Gearhart in *Word Is Out* discussed how she continued to support the war in Viet Nam as a cover for her lesbianism. Patriotism could hide deviance.

The gay/lesbian politics which followed the Stonewall Rebellion shifted directions. In the context of a broader cultural revolt, gays and lesbians streamed out of the closet to enter the discussion of alternative ways of living. Respectability was viewed as oppressive; gender-fuck drag played with the meaning of gender. People defied the “rules of the game.”

But this revolt was not to go unchallenged. The rise of the New Right would test the strength of gays and lesbians. A contest over morality ensued, and divisions among gays and lesbians were clarified.

In 1978, the Briggs Initiative, a California state referendum, would have eliminated all discussion of homosexuality from the public schools. All employees who were gay, supported gays, or mentioned homosexuality could be fired. Answering the question of how to respond to this attack and defeat the initiative led to two very different strategies which illustrate the two positions I identified at the beginning.

The first strategy involved a civil liberties formulation. The idea was to create a slick media campaign that emphasized how the initiative threatened freedom of speech. The

decision here was to shift away from the issues of sex and sexuality and distract people from the actual target of the initiative: homosexuality. Rather these strategists devised TV ads which projected acceptable images of professional people, ensuring that gays and lesbians were invisible.

The second approach involved a massive grass-roots mobilization. The idea here was to maximize the visibility of lesbians and gay men. The tactic was to engage as many people as possible in the discussion of sex and sexuality, which meant going to small towns of California, to churches and community organizations.

For lesbians it meant leading discussions of female sexuality and debunking myths of gays as child molesters. (See Amber Hollibaugh, *Socialist Review*, 1980.) Organizers, themselves, were transformed by this activity. They confronted the limits of the argument that the initiative was an invasion of privacy or that everyone is the same except for what happens in the bedroom. The communities they talked with knew there was a larger difference. Lesbians were able to open up a more radical discussion. Speaking to women, they asked to what extent the women felt themselves definers of their own sexuality. Most women hadn’t thought about such questions, but became engaged by the dialogue which questioned male heterosexual desire and its command over female sexuality. The distance between gay and straight women lessened. The spectre of homosexuality was sometimes diffused.

As the public contest escalated, popular opinion shifted, forcing legislators and others in power to turn against the Briggs Initiative. Winning was not simply defined by the defeat of the Initiative, but also by the extended popular discussion of gender, sex and sexuality.

Gays and lesbians stood their ground and rejected a defensive response: civil liberties. And that is a lesson for us now six years later.

Another lesson we think is important comes with the challenge from Third World lesbians and gay men. They asked if there can be a gay and lesbian community if anti-racism is not on the agenda, if Third World lesbians and gay men do not define our alternatives. The differences among us, the power relations within the gay and lesbian scene, became the basis for another set of discussions.

We came to understand that if gay/lesbian organizations were genuinely to represent us, then our differences would need to be recognized — the meaning of race, class and gender would have to be addressed. For us in Boston, the Mel King campaign provided a context for just such a coming together. It strengthened the ability of Third World gays to organize in the Black or Latin communities while being based in a supportive campaign. In fact the King campaign was the first experience for many of us in which many constituencies defined their own stake in the future and all came together to share a vision.

How did gay organizations enter this campaign? The failure of the Boston Lesbian/Gay Political Alliance to endorse Mel in the preliminary reflected the interests of those in the membership — middle class white men; that is, the endorsements reflected the interests of being white over black, middle class or owner over tenants, men over women. This development returns us to what happened in the Mattachine Society.

BLGPA, like Mattachine, defended itself in terms of its democratic structure: one man, one vote, thus the failure of others to join the organization determined the outcome. This meaning of democracy does not represent all gay men and lesbians, but simply the interests of those who are comfortable with an organization defined to broker for power in the city. Overwhelmingly, gays and lesbians joined with Mel King. The King campaign provided the space for sharing goals, thus all had to agree to a fight against homophobia. Mel King’s campaign made it clear that working in the electoral arena need not be in tension with asking for what you want. What we discovered was that we had to become articulate about what that is — what would a free and just society look like?

Marla Erlien gave this speech at the December 6 Community Discussion on Gay and Lesbian Resistance sponsored by the Gay and Lesbian Defense Committee.

“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in “Speaking Out.” The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

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GCN particularly encourages gay men and lesbians of color to apply.

Defense Committee Update

Want to hear the other version of the Governor's State of the State address? Come to the rally protesting Dukakis' foster care policy on January 14 at 6:30

p.m. at the State House. For more information, call the Gay and Lesbian Defense Committee at (617) 876-7483.

Freedom's Just ~~Shout~~ Shout A Little Louder

By Mike Riegle

A news note in issue No.10 of *Join Hands* says, "*Join Hands*, along with a federal prisoner and three other newspapers [*Gay Community News*, *off our backs*, and *It's Time*], that are being banned from federal prisons, filed suit against the Federal Bureau of Prisons on May 12, 1977. The suit attacks the 1976 regulations banning all gay publications from federal prisons . . ."

Several issues of *Join Hands* [*JH*], a periodical of "Gay Prisoners News," published from 1975 to 1979 (or later; the last issue we have is No.13) recently came to us at *GCN*. As I read through them this weekend (Nos. 1, 2, 3, 6, 7, 8, 10, 11, 12 & 13; please send other issues if you have them!) I expected to find some idea of what made people in the 70s more interested in their social/criminal "justice" system than we are in the 80s.

Two things came home to me. One was that, except for some fairly visible support and political activity around prisons (where many politicized 60s activists were doing time), there *isn't* that much difference. Letters and articles from prisoners complained then (and now, as any reader of *GCN* knows) of the invisibility of prisoners, and of the indifference of the community at large to the administration of social "justice" generally.

But the other thing that I noticed was a sense of *outrage* — I might, in a weak moment, even call it *moral outrage* — at this indifference, and the resulting

abuses: police, judicial and prison brutality and stupidity; a sense of outrage one seldom hears (or *feels*, even!) in these days of *defensiveness* in the face of the moral majority/disease-focussed atmosphere, and of gay rights (watered down from gay liberation).

In these writings there is no doubt that gay people (and the prisoners include themselves) deserve better — much better. Nowadays, if this isn't doubted, it's mainly sought by a "leadership" more than a "community," and by means of politicking (lobbying etc.) more than by popular person-to-person education and consciousness raising.

The pieces (of articles) that follow catch a glimpse of all this. Once again (in my experience) the gay men portray most powerfully the personal *feeling* of the "justice business," and the lesbians present the best political *analysis* of it. In another issue we'll devote a "Freedom's Just" to an amazing event described in the later issues of *JH*: the development of "Men Against Sexism," a group of prisoners at the Walla Walla prison in Washington state, and their effort to educate themselves and others about sexism and to defend against its effects in their prison.

Authorities fear and use sex

This is part of the opening statement from *JH* No.1:

Prisons are very volatile places. Difficulties confronting all prisoners are compounded for the gay prisoners. For example, punishment for consenting sexual

activities in prison is selectively enforced in order to keep tensions high and to intensify hostilities between different groups. It is a tool used by prison authorities to keep control over the prison. Gay male prisoners are subject to segregation, assault, rape and murder as a result of these policies. There has to be a hierarchy so everybody can be threatened with being put at the bottom — with the faggots. This form of control through frustration and fear is so important to the authorities that prison officials succeeded in lobbying for an amendment to the recent bill legalizing consenting sex in California so that it would not apply to prisoners.

Join Hands is published by a collective of eight gay men which is also called Join Hands. Some of us are ex-prisoners. The collective has been in existence for over three years and has done a variety of work concerning gay men in prison.

From time to time we have undertaken group projects to acquaint the outside community with the situation of gay prisoners: forums, visits and speeches to gay organizations, radio programs, demonstrations at the state capitol and at a convention of prison guards, and a petition campaign are some of our past activities. But the basic continuing function of Join

Hands has been to give gay men in prison a link with gay people on the outside through letter-writing and visiting.

We feel the need to expand these activities. Our work in publicizing the situation of gay

works for the officials.

Dear Gay People who I love so much,

I'm requesting that you print this letter in hopes that it will reach other discouraged prisoners to let them know they aren't alone

There has to be a hierarchy so everybody can be threatened with being put at the bottom — with the faggots.

prisoners and finding one-to-one contacts for gay prisoners with outside persons has done little to establish communication between gay prisoners. We want to correct this, and for that reason we have decided to publish a newsletter.

and give them strength to keep fighting. And for free Gays to let them know we are fighting with you side by side.

On July 22, 1976, I was sentenced to 10-50 years for strong-armed robbery. I was hungry and took

Continued on page 10

Shattering stereotypes

This piece describes a gay man's experience in "protective custody" (pc) — a place where people are put who, in the administration's opinion, "need protection." It's important to know that the two most common kinds of people in pc are gays and "snitches" — inmates who have snitched to the administration about other inmates (perhaps for the payoff of an earlier release), thus breaking one of the most basic rules of the convict 'code': you don't tell 'the man' nothin.

You can imagine how conveniently this "association by place" (between snitches and



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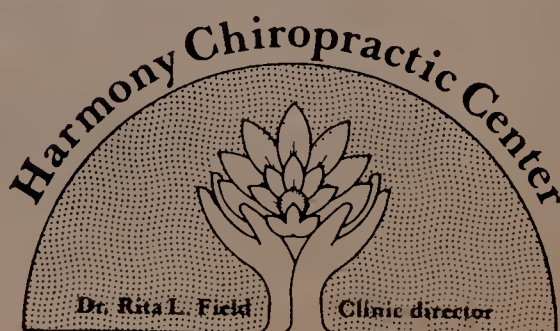
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A Lesbian's Guide to Cruising in Ambiguous Contexts

How To Tell a Lesbian from a Drag Queen at 40 Paces

By Nancy Henry

Let's say you've spotted a really attractive, large-boned woman across the room, but it's a mixed crowd and you don't want to be insulting — or insulted — or *too* direct.... What if she's married, or doesn't like women? What if she's not even a she? Oh so casually, ease over to stand near subject and follow these 10 easy tips on how to tell a woman from a drag queen at 40 paces:

1. Look at the throat: first, from the front (the "Adam's Apple" is accurately named);

2. If that's not conclusive, try a side view: Electrolysis and make-up may remove or disguise a beard, but men's necks generally are still not as smooth as women's. (If subject is wearing a high collar or has spent a lot of time in the sun, these methods may be of little use, so move on to Step 3);

3. Introduce yourself. If the name you get in response is Joan or Barbara, chances are very good that there was a lot of pink at this person's christening; if Clarissa or Tiffany, you've either met a queen or an actress; if Amanda or Stephanie, subject requires further investigation.

4. If this is the case, extend your hand in greeting. A less-than-hearty handshake means either subject is trying too hard to overcome a male upbringing ("Come on, son, shake hands like a *man*"), or is a woman you wouldn't want to know better, anyway. (Research shows that people who shake hands like dead fish usually hug that way as well — and who needs that? You'd be better off curling

up tonight with Mary Tyler Moore re-runs — at least Rhoda's not wishy-washy.)

5. If clasp is indeterminate, try offering subject a drink. If she asks for Perrier, don't start planning a weekend for two in the country. However, subject *could* be on a diet — or might be a recovering alcoholic — so this may not be a definitive answer. A pink lady is pretty conclusive, as is an apricot sour, but Scotch or wine may only add to the confusion. If the order is for Campari and root beer, start war.ning up the car. (No matter the gender of this creature, you don't want to be in the same county.)

6. By this point, you've probably overheard some tidbits of subject's conversation with whom-ever else had (so casually) sidled up. This may help...be particularly alert for phrases regarding past loves; pronouns may be of little use, but names will most likely assist you (see Step 3). If not,

7. Engage subject in conversation. Try to steer discussion towards area of origin, from which you can easily move to education. ("Bargonia? I have cousins there. Maybe you know them. Say, which school did you go to?") Obviously, if the answer is "Holy Angels Academy for Girls," your work is over, and perhaps the fun is just beginning. This is a long shot, however, especially if subject attended school post-'60s when most had gone co-ed.

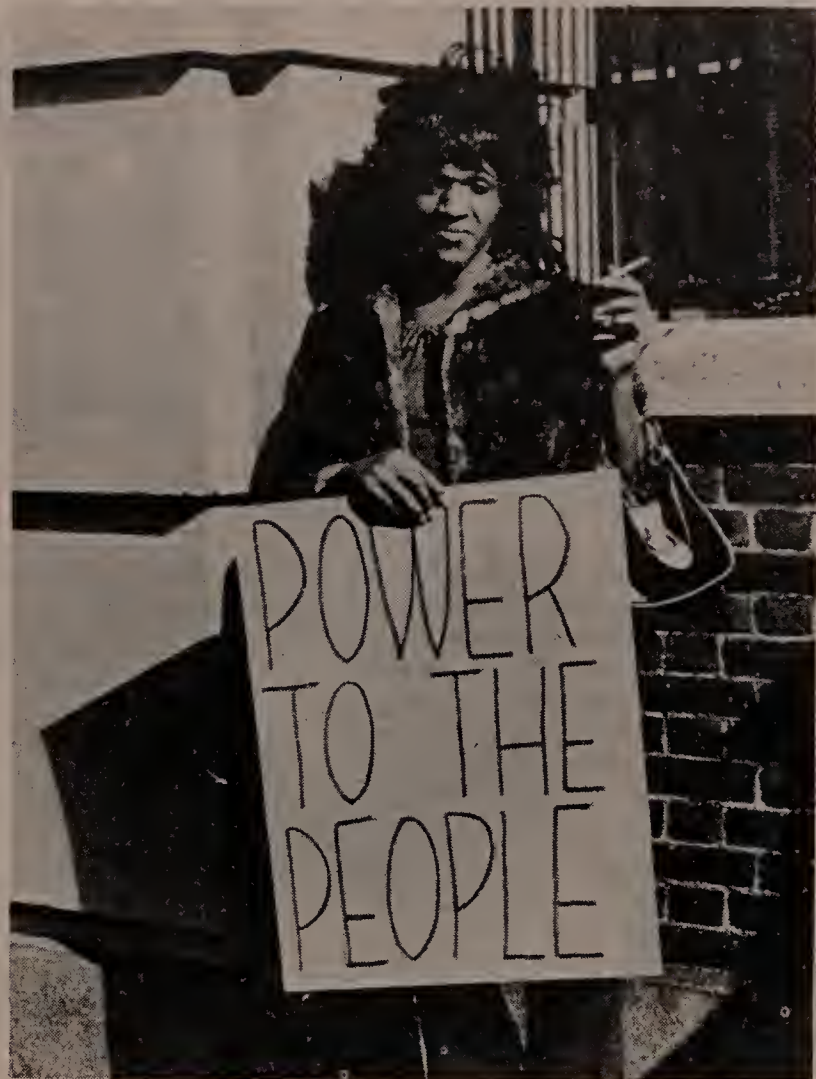
8. If conversation continues for some time with no clues, you may have to resort to drastic measures

such as the direct compliment. If you can work up the nerve, try, "I'm sure you realize this, but I have to tell you, anyway: You're the finest-looking woman in the room." This is the acid test. No matter how confident, a person born female in this society — not truly trained to accept compliments — will probably stammer a bit in response. At the very least, a careful observer will be able to detect a blush, however slight, beginning at the neckline.

A queen, on the other hand, who has spent years perfecting this appearance (or, at the very least, the last few hours getting the hair, make-up, and clothing "just right") will be so delighted you notice that she'll probably forget to act demure.

9. If none of this works, try kissing her hand. If it's a born-female hand, you can expect pretty much the same reaction as the compliment, but it will probably be accompanied by a quiet smile. If instead, you receive a slightly quizzical look, you shouldn't plan a big future with this person, at least not yet. A spontaneous snort, of course, is conclusive and tells you you can move on.

10. At this point, you've been conversing with subject for some time, so you must find her quite fascinating. (Unless, of course, your curiosity is just out of hand, in which case, you might as well come right out and *ask*.) So, wait for a slow song and ask her to dance. If she cocks her head to the side and looks at you quizzically, but accepts, ask if she wants to



Marsha P. Johnson, a lady and a queen.

lead. But if she smiles, then melts against your body so that you can't hear the music, call your mother and tell her there'll be company for dinner Sunday.

If, by the second stanza, you

haven't been able to make a determination, perhaps you should re-think your considerations. Maybe it really doesn't matter.

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By Janice Irvine and Carolyn Stack

If Alfred Kinsey were alive today and investigating the lesbian community, he might have revised his conclusion that women are not interested in erotic art, pornography, or other visual displays of graphic sexuality. In the '40s, Kinsey misread female indifference to male-defined and male-focused sexual imagery and definitively asserted that we are apathetic to visual representation in its entirety. He never imagined the explosion of sexual interest that would accompany women's creation of our own pornography.

For two years, the lesbian community has sustained at least four sex magazines. Now two video com-



with power roles when Teri, who is fully clothed, fist-fucks the naked Caerage. This unexpected scene of the somewhat taboo activity of fisting was enormously exciting to us. We both became voyeurs with Mariko — intrigued, a little shocked, and definitely excited.

In the second sequence, "Shadows," the lovers, dressed in leather, enact an s/m scene. Again, we are treated to a variety of costumes, sex toys, and activities. The lovers move from a whipping scene to an erotic session with harness and dildo. But this segment also contains some of the pitfalls that mar both the first segment and *Erotic in Nature*. All three films, for example, lack the foundation of good story-telling — namely, a solid plot. Even pornography needs a plot to contain the action and to keep our interest focused. Without a story, the videos are merely acontextual sexual choreography.

We were also hungry for more erotic verbal connection between the lovers. Cris and Kit exchanged some love words. Teri and Caerage whetted our appetites with moments of sexy dialogue, particularly in the s/m scene, but missed the chance to create a really hot exchange by not sustaining it. "Later, if you're really good," says Caerage to her bound lover, "I'll let you shove your fist up my ass. Would you like that?" she teases. But, sadly, Teri doesn't respond with passion or longing or eagerness. She doesn't plead or beg. She doesn't give us the chance to join them in the scene.

Because of the intrusive cacophony of synthesized music during "Private Pleasures," we also missed hearing the moans and cries and screams of fucking. The self-consciousness of all the actors, save Cris who has acted in pornographic films before, interrupts their, and therefore our, erotic rhythm. It's important,

panies, Tigress Productions and Fatale Films/Blush Productions, have arrived. And, to judge by local reactions, our erotic imaginations are aroused.

The word spread fast that we were reviewing several lesbian sex videos — both man-made and dyke-produced. Soon the phone was ringing and people were showing up at the door to borrow them. By New Year's Eve, we hid them so that we could watch *On Golden Pond* at the household party. And the question was on everyone's lips: "Do you have to give them back?" There was unbounded enthusiasm for seeing ourselves on screen.

Erotic in Nature is the first creation of Tigress Productions, a company developed by Suzanne Myers and Lynn Dorgan as an alternative to the straight porn market. Their stated intention "is to provide entertainment for the Women guided and spirited from a

to legitimize the sex by explaining how she is "spell-bound by [Kit's] perceptions" and how they trust, respect, and love one another. Perhaps that is what makes this video "Erotic" rather than "Porn in Nature."

Cris' initial masturbation scene was the most uninhibited and sensual part of the film. Although it didn't arouse either of us, Cris exudes a sexiness that is pleasant to watch. Unfortunately, her passion and sexual urgency are tempered by Kit's passivity and general inability to rise to the occasion.

Smokers, the first release from Blush Productions/Fatale Films in San Francisco, suffers from similar maladies, but also has some refreshing surprises. This 90-minute tape includes two 30-minute segments starring Caerage and Teri, who, like Kit and Cris in *Erotic*, are also lovers in real life, and also a third piece, "Fun with a Sausage," reviewed separately on this page.

however, to place these criticisms within the perspective that the productions are firsts for both companies. Presumably, some of these initial flaws will be corrected in future films.

Aerobisex Girls, "an all girl feature" made by the straight porn company Lipstik, gives some social context to our viewing of the lesbian-made tapes. It has predictable faults, but it also, surprisingly, improves on specific fronts where the dyke videos faltered. It presents a solid plot and is set within a realistic life context. Eleya, an aerobics instructor, comforts her lover, Tina, who explains that she is despondent over her ambivalent feelings towards her father who sexually molested her. We learn that Eleya reminds Tina somewhat of her father except that she "feels safe" with her.

The women are planning an aerobics class "to pay

Woman's point of view." The 40-minute, color video stars Cris Cassidy and Kit Marseilles, who are lovers in real life as well as on screen.

As the film opens, tall, athletic Kit, clad only in running shorts and hiking boots, chops wood while Cris, a curvy blond, begins a luxurious masturbation scene in an outdoor hottub. The two women are seemingly unaware of each other. In an overly romanticized setting, the action in these opening minutes captures the dissonant styles of the women that persists throughout the film. While Cris was sensual and erotic in her body movements and sex play with her translucent red dildo, Kit was embarrassingly awkward and self-conscious during her morning aerobics back in the cabin.

Mysteriously, the two women find each other and fuck on a mattress in the woods. They take turns

Unlike the wholesome, sunroasted California country-dyke look of the Tigress actors, these women sport punk hairstyles and model a variety of erotic outfits that reflect the sexual ambiance of each segment. The diverse costumes and settings heighten the excitement by opening up the imaginative possibilities of sexual variance.

In the first sequence, "Private Pleasures," voyeur Mariko masturbates while watching a video tape of butch Teri fucking femme Caerage. Initially the sex is predictable, a la *Erotic in Nature*. But things heat up quickly. Teri pulls Caerage's silver skirt up over her hips, exposing her garter belt, stockings, and no panties. While Teri teases her, Caerage throws her head back and mouths, "Fuck me, baby." Her obvious abandon to desire made this one of the hottest moments in all the films we viewed. They continued their flirtation

the rent," and while Tina rollerskates around a parking lot posting flyers, she is watched and admired by two women who later offer her a ride home. While the three women have sex, Eleya, who has been waiting lustily for Tina's return, becomes more and more angry, telling us that Tina's tardiness will be punished by a bare-assed spanking — the same punishment that we viewed in the incest memory. Even though Tina is presented as troubled by the incest, the memories are shown to us for the purpose of titillation. This offensive, oversimplified bid for psychological complexity only serves to brand this production with the misogynist imprint.

The aerobics class transforms into an orgy. "I can't just exercise and not come," says one of the six thin, white women involved. At this point the plot disintegrates and we are subjected to close to an hour

pleasuring each other with a medley of purposeful, almost somber, sex moves. Unfortunately, Cris seems to have left her dildo back at the hottub, so cunnilingus and mutual masturbation comprise the entirety of the sex. And it is sex that is reminiscent of some of the educational sexology films about lesbians, where chirping birds accompany gentle, slightly distant touching. It is, in fact, the distance between the lovers that is one of the most disappointing aspects of the film.

Cris' dubbed-in voice explains her attraction to Kit but substitutes for any visible communication between them. "The real surprises are coming from deep within. The feelings surfacing beneath her touch are evolving a new me — ready and so eager!" Cris says. Instead of this New Age abstraction, we were hoping for some raw, hot dialogue to ignite passion between the women. Cris' monologue seems to demonstrate a need



of boring, repetitive, phallogocentric sex accompanied by dubbed-in, high-pitched sex noises. One of the better features of this video is that the women have believably affectionate connections with each other. But when it comes to sex, it's clear that we're not watching lesbians. All activity is focused on a multitude of enormous dildoes in cunts and asses. We never see a clitoris. Nobody comes, and cunnilingus is never sustained beyond the occasional prudent lick. It was difficult not to imaginatively insert a row of masturbating men, for whom this scene was clearly made. We had to fast-forward it to its conclusion.

It was obvious to us that, despite some flaws, we were much more engaged and excited by the dyke-produced videos. While at times the women may have been self-consciously wooden, at least we believed they were lesbians enjoying each other.

The power and excitement in these dyke-made films come mainly from seeing ourselves in action — not Hollywood startlets or aerobisex acrobats. For this reason, we assume that many lesbians will enjoy *Erotic in Nature*, even though our own erotic tastes were inclined toward the risk and unpredictability of “Private Pleasures.” But we could comfortably insert ourselves in either of these films and experience the power and validation of being vicarious sexual actors. Unfortunately, there is little opportunity here for large women or women of color. Except for the voyeur Mariko, all the actors were slender white women. We encourage Tigress and Fatale to expand their vision. Let’s all have the opportunity, both to view our mirror images and to enjoy the diversity of our community.

Our immediate response to *Erotic in Nature* and *Smokers* was pleasure and relief at seeing lesbians

fuck. For dykes, seeing ourselves anywhere is a treat (witness the hordes of us that continually turned out for *Lianna*, turning it into the lesbian *Rocky Horror Picture Show*). But seeing ourselves in sex films combines the socio-sexual taboos of voyeurism and lesbianism. And, if the pilot projects of the dyke producers are a bit disappointing, the erotic possibilities in this new genre seem endless.

Look for new lesbian sex videos — an erotic cowgirl comedy from Tigress, and a collection of fantasy vignettes from Blush — coming out in upcoming months. You can write Blush Productions at P.O. Box 421916, San Francisco, CA 94142 and Tigress Video at P.O. Box 609, Cotati, CA.



Stolen Moments with Videomama

By The Novice

Videomama was crowded. Several women in down coats stood in front of a VCR display comparing brand names to an article from *Consumer Report*. The tall one wore a “Looking for my next ex-lover” button. One row over, several kids argued over their selection. “No. It’s my turn. Mom, he picked *last time*,” one whined.

I pulled off my hat and ruffled my hair until it stood up like rusty grass and unzipped my coat. I took Claire’s note from my inside pocket.

“Marty: Pick up “Dune Dykes” and “Land of the



took my coat.

“Pretty,” she crooned at my green chamois shirt, making a line with her finger along the buttons from my collar to my belly. My stomach fluttered. Her breasts seemed to swell, pressing against her leather jacket as she tilted over me.

Women” in VHS from Videomama’s. I’ll bring the veggies and the onion soup. Thanks buddy. Love, Claire.”

I passed the kid’s videos, “Early Feminist Classics,” “Documentary” and stopped at “Sappho’s Corner.” I started scanning titles. As I pulled a video off the shelf, I tripped and fell onto another woman.

“Land of the Women,” she read. “Looks like you couldn’t wait until you got home to land me,” she laughed as we untangled ourselves. Her voice rolled out smooth and slow as if it started somewhere below her knees.

“Sorry,” I muttered. But maybe I wasn’t.

Obsidian eyes and a wide smile filled the woman’s face. Her hair curled tightly against her head like a cap. Soft leather cradled her chest defining its deep curve. A red scarf dangled loose between her rounded

breasts as she handed me the dropped film. A muscle shifted in her thigh as she stood. I felt the pull behind my ribs as she moved away to full height. My eyes sketched the length of her jeans from where they hugged her ass and traced them down the line of her thigh and calf to the top of her high-top sneaker.

“You alright?” she asked. A frown gathered on her forehead. “You didn’t hit your head, did you? Maybe you should sit in my office for a minute.”

My mouth was dry. “Oh, yeah. Maybe I should.” Before I could reconsider, she was pulling me up and guiding me firmly past the cash register and down a short corridor.

“Lie down there,” she said indicating a narrow futon couch as she shut the door. I obeyed. Light from the street bisected the room, its harshness muted by distance. Efficiently, she slipped my sneakers off and

“I hope you’re not in a hurry. After all, you had a nasty fall,” she mocked. I pushed the vague memory of Claire to the corner of my mind feeling the steady burn of her heat flush my face. “No,” I said resisting the urge to pull her to me by her collar.

As if she’d heard me, her body was on me like a blanket. Electric. I slid her jacket open, running my hands up her sides along the slope of her breasts onto her muscled back. Her breath in my ear. Lips wet, warm on my neck; on my throat; my chin. We are mouth to mouth, tongues reaching and plunging as if our desperate effort will fill all the space. She pulled back. Slowly, gently traced the tip of my tongue with her own. Her hand followed my arm from the shoulder pulling it off her until her hand circled my wrist and pinned it to the futon. Like a mountain awaking, her weight shifted, hips churning. She

ground her cunt against my hip, rode her crotch up and down my thigh. I gasped as she finally thrust her thigh against the wet crotch of my pants.

Her nostrils flared at my pungency, her smile twisting into a near-grimace of pleasure. I reached for her breast, cupping it, flannel-covered pebble of a nipple in my palm. She was too large to hold in one hand. I stroked slowly, fingers surrounding her tit, then clawing at its tip. Suddenly she flattened my arm against the futon. “Not now,” she said. Her mouth on mine suppressed any protests.

Then, as she began, her hand traced the V at my collar bone, warm fingers searching beneath my shirt. Mouth nibbling my neck, tiny bites, soft lips - pinch/caress. My buttons fell open. Fingers traced the faint right aureole circle through my t-shirt. One yank and the shirt was at my shoulders, her tongue wrap-

Genderbending Can Be Fun

Reviewed by Janice Irvine

“Fun with a Sausage” is a clever erotic parable that follows the two sex sequences in *Private Pleasures*. In this silent, black-and-white quickie, we first see the protagonist in bed, awakening with great difficulty. She literally crawls to the bathroom, inspects herself in the mirror, and embarks on a hilarious adventure in cross-dressing. Once convincingly attired, she heads for the ’fridge for the missing link — a huge sausage that she stuffs in her pants to create a bulge that wows the faggots as she strolls down Castro Street.

The brilliance of “Fun with a Sausage” emerges when our hero enters the local Women’s Center where, a sign informs us the “Lithuanian Left-handed Lesbians” are holding a potluck. Once inside, she encounters two lesbians arguing vehemently while waving a copy of *Coming to Power*. One of them eventually grabs our hero, who has been actively (and obscenely) cruising them, and throws her out into the street.

Meanwhile, through an open door behind our cruiser, the camera has noted several fully dressed women crawling under the covers of a bed which is bouncing suggestively. A would-be participant strolls into the room, Cris Williamson album in hand. When she strips off her regulation feminist drag, however, and reveals a leather, s/m outfit underneath, the women in bed respond by warding her off by using women’s symbols and the feminist vulval gesture as hex signs. She is thrown out of the Center shortly after our hero has landed in the street. She watches as the protagonist discards her sausage, and when they recognize that they are kindred spirits, they kiss. If we are too jaded to assume they live happily ever after, it at least seems probable that they go home for a lusty fuck.

Of all the videos we saw, “Fun with a Sausage” was by far the most entertaining and creative. It is a marvelous spoof of politically correct sex and an endearing peek at two sex/gender outlaws. It’s not porn, but it certainly reveals many of the self-imposed hurdles women encounter on our way to accepting and enjoying our sexual pleasure.



ped around my nipple. Her hand stroked my belly in slow circles. I strained against her hold but her grip only hardened. Muffled sounds from the crowded store kept my voice in my throat.

She was everywhere. Tongue dancing between my nipple, breast, mouth. Sucking, stroking, nibbling, teasing. Her hand pressed against my crotch burning through my jeans. Her fingers teased in slow massage. “Mmm,” she breathed between liquid touches. “Sweet and salty.” Hungry to touch her, I leered at her muscled curves. As she bent once more to my breast, I freed my hand and fumbled with her buttons. She turned and knelt, back to my face, legs restraining my arm. I was hers. Tugging open my jeans, her hands caressed my crotch lovingly, fingering the hairs that peeked above my underwear. Then she dove deep into the cave between my legs, drinking me like nectar. My

pubes had grown huge. A tropical flower - all violets and pinks. Her fingers pushed into my cunt, stretching my vulva from asshole to clit. Contractions rolled from my ribs to my feet, bending my body into an arc. In a moment she cradled me, murmuring with the waves that rushed through me. A final shuddering and I heard a cry rising, gathering, nearly a scream. The sound broke. I twisted free, powerful with pleasure, and dropped her to the couch. I collapsed on her, tingling. She pulled away easily.

“Goodbye my clumsy one. You’re looking a lot better. Enjoy your trip to women’s land,” she said gesturing toward the forgotten video by my shoes. As quickly as the final movie frame, she was gone.

Join Hands

Continued from page 6

what wasn't mine.

On July 28, 1976, I was stabbed in a useless attempt to protect myself from rape by 5 inmates. I was interrogated by the intelligence officer. He threatened me with picking several inmates at random, charging them with the incident and saying I "snitched" on them, if I didn't identify those involved. It was a case of murdered [by other inmates] if I did [snitched], and murdered if I didn't, so why be intimidated? I refused. I was put in maximum security for "my own protection."

For 3½ months I was locked in a 10 by 6 cell. Daily solid and liquid human waste was thrown on me as inmates passed my cell. Once my bed was set on fire while I was sleeping and my feet were burned.

I talked to the staff psychologist who suggested that I be someone's "kid" in return for protection from abuse. I do not like straight men. Fact is, I more and more am beginning to hate them. I will not use my body to buy tolerance from those who hate me. When I have sex with someone, they will be thinking of me, not the bunny of the month. I will not be used as a

tool for masturbation. When I explained this to the psychologist, he was as shocked as the inmates. Because I do not desire them they are more hostile. It seems to threaten them. It shatters a stereotype. They probably ques-

I do not like straight men. I will not use my body to buy tolerance from those who hate me. When I have sex with someone they will be thinking of me, not the bunny of the month.

tion their manliness. Also the fact that I've always got a snappy answer and won't let a single macho statement or insult pass doesn't help matters.

One evening they put a boy 17

friendly, trusting and innocent as a puppy. He had been in prison a week when he watched the man who was trying to protect him from gang rape murdered for doing so. Ken was then auctioned off by the murderer to the highest bid-

der who paid 4 packs of cigarettes. Then second, third, fourth, etc. until he was too "sloppy" to be paid for. From there on out he was "House Property."

I don't have the vocabulary to

Because I do not desire them they are more hostile. It seems to threaten them. It shatters a stereotype. They probably question their manliness.

years old in my cell. He had gotten drunk one night and went "joy riding." He had been given "60 day evaluation" which is the public relations department's name for scaring him to death. They almost did.

He came into this prison as

describe Ken's condition when he came in. It only took a glance to realize what had happened. He was battered and had a calm that only comes with deep emotional shock. I sat him down on my bed and told him my name and that I was not going to hurt him. He

stared blankly and did not answer. I took a wet rag and wiped the blood off his face. His nose was broken. I lit him a cigarette. He just sat there and let it burn. I thought to myself he needs to cry, badly. I sat down next to him and started describing what had happened to me and cried. Pretty soon he was crying and telling me what happened to him. The other inmates loved it. They whistled and barked like dogs. Ken cried all night.

It is hard for me, no, not hard, impossible for me to understand how this can be allowed to happen. I wrote letters to law agencies, judges and legal aid societies. I got a song and dance act. Finally one told it to me straight: "sex perverts can't be raped." Well, I have 19 stitches across my stomach and that's about the best documentation I know that says we can.

To stay in the hole is hard. Harder when you know all you have to do is say "let me out." The catch is if I say those three words I give up everything I believe in, one way or the other.

After 6 weeks I have agreed to come out. I have a trick up my sleeve. After I finish writing this letter and a few others, I will stop up my toilet, flood the place, and

back to the hole, without having told them anything they want to know yet. I will most likely be beaten for manipulating to get "privileges." It is a price I must pay. You can't imagine how important communication with other people is until you have spent 45 days in complete isolation. Days and days of nothing to do. And letters from isolation frequently don't make it out, which is why I had to get out momentarily, to get this in the mail.

Twenty-six years is a long time. I will make it though. I'll tell you how. I'm gay. Two thousand years ago Constantine decided

Continued on page 11



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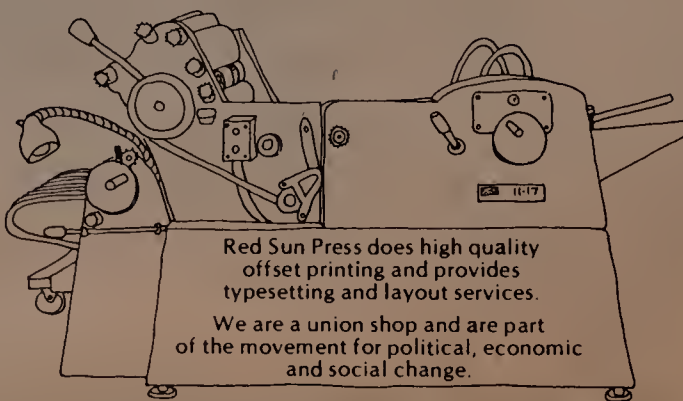
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think no one can hear me. But I am me. I can be proud of that. I will not lose that. If you are out in those streets, shout a little bit louder for us in here. If you listen really hard you will hear us shouting with you. Don't you know I love you, (Santa Fe, NM)

American 'individualism' as prison

These statements come from women who are putting the prison business in a social/political context. The first is from a speech given at the San Quentin 6 rally in 1975.

If you are out in those streets, shout a little bit louder for us in here. If you listen really hard you will hear us shouting with you.

... We are taught that individuality is one of the mighty freedoms that exist in this society. But what we are learning, to understand is that individualism is really not a freedom at all, but another kind of isolation and imprisonment. It is this prison that makes us believe that the oppression we suffer is our "personal problem" and has instilled in most all of us deep feelings of personal inadequacy and inferiority that further secure those psychological chains that blind us

to the outrage of what's happening to us as gays, as workers, as prisoners; that blind us to how these chains of feeling inadequate and undeserving are connected to a larger pattern.

We must strive to understand how all our struggles are connected. How a system based on profit creates meaningless, mindless jobs (and not even enough of those), creates old folks' homes where people who have outlived their 'productivity' are put away to die; mental hospitals where psychiatrists serve as jailers for the non-conforming;

public schools where the teachers are only encouraged to teach what the upcoming generation of consumers must know; and prisons for those who refuse to accept these empty values, but are too poor to buy their way out of the vicious cycle that poverty and racism has locked them into.

As gay people, we have come to understand the necessity to speak out and be proud of what we stand for — the rejection of lifestyles, of roles, of a morality forced upon us by a society



Queen's Tier, San Francisco County Jail at San Bruno

dominated by fear and a consequent need for "security" and "comfort." A morality that serves to keep us separated from each other and related only to god... — Karen Turner, JH No.1

Continued on page 12

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Join Hands

Continued from page 11

Grand jury witchhunts

These are excerpts from statements by Michelle Whitnack and Jill Raymond on their imprisonment.

Grand juries have been used more intensively lately against political activists. Through the grand jury, the government pries into leftist organizations and jails resistant, uncooperative members, attempting to divide through fear of jailing those struggling for change. Recently these witchhunts have been directed at the gay community in an alleged attempt to search out "fugitives from justice." Gay people have been harassed, interrogated and sent to jail.

... Of course life goes on in jail. Since I've been here, I've offered the tiny nudge required to start a campaign for medical help here in the women's jail. Leftist Lezzies picked up the ball outside and coordinated a short-notice demonstration of 150 people on Saturday. People are really getting behind our situations forcing the administration to make excuses for not giving good medical care to us "hysterical" women. We will see some changes! [MW]

What we are learning to understand is that American individualism is not really a freedom at all but another kind of isolation, which makes us believe that what we are going through is our "personal problem" and has instilled in us deep feelings of personal inadequacy.

Most people are not aware of the differences between jails and prisons, but some of them are large and raise the issue of another insidious aspect of the "civil contempt" [for not cooperating with a grand jury] charge. Prisons are



built to hold people who are serving sentences longer than three months. They are designed to slowly grate away at a person's sense of identity, control, and self-respect. Prisons accomplish this with the elaborate carrot and stick game. First they make people utterly dependent on the prison, then they make them hate themselves and teach them to hate (fear) each other. The applied psychology of corrections work is more individualistic and anti-social than Adam Smith's "unseen hand." The only thing that is left to turn to is the system itself.

Jails, on the other hand, are not usually institutions at all, so there is no game plan, and if a person

Sometimes
Sometimes I be spookin you out
from some gently hushed prison spot
and I be feelin diamonded love fragments
crystallizin in ah quiet room in my imagination
while my gay-black heart
be magically palpitatin images of pleasant days with you —
but when I try to put it all in words to you
it merely crawls out all covered with wrongness

Sometimes I tip deep into de valley of your mind
seein icewebs frozen in de fear of me
and dat's when I try to build ah breeze-kissed fire
to gently melt de icewebs away
but instead of my touch becomin ah warm, smile-makin one,
it becomes cold and hard — all frozen with wrongness

Sometimes I be seein de horrible grief
dat blisters your face after you couldn't come thru
with ah piece of change to share with me
and dat's when — inside ...
I crumble into flakes of clay
from wantin to run to you an make things right
but only vicious words explode from lips
dat should plant 'dat's-all-right-baby' kisses
to cushion de blows of ah society infested with wrongness

But sometimes when our insane oppressors hurl
their crushin weight of setbacks upon your bein,
and iron-willed you battle thru de pressure
to firmly rise up in human dignity
boppin ah noble walk blazin with determination —
these are de sometimes when shoutin-hurricanes of freedom
gush out storms of liberty dat warble de universe
with my gay-black trills of your rightness

Henry N. Lucas; Starke, FL; July 14, 1975

recreation, no nothing. It is a very strange mental experience to try to exist in a closet for very long. [JR]

Crime, class and race

And we close with some plain old facts (that may surprise you) from JH No.8.

The common opinion that economic crime is mainly the province of the poor and non-white is dead wrong. It's just prison, not crime, that is reserved for non-whites, for the unemployed, and

the generally poor. Many of the poorer people behind bars at any moment have never been convicted. A U.S. Census shows the 52 percent of the people confined in local jails are there because they are awaiting trial and can't afford to post bail.

So-called "white-collar" criminals are generally not arrested or indicted, and when they are they also win in the sentencing game. In 1969, Federal courts convicted 502 individuals of tax frauds averaging \$190,000 each.



Only 20 percent of these got any jail terms at all, and these average 9.4 months. The same courts convicted 254 people for burglaries (of Federal property, post offices, and banks) and almost 4,000 people for interstate car thefts. Though these crimes involved no more violence than tax evasion does, and though they netted the criminals far less of the public's money, the courts sentenced more than 75 percent of the burglars and car thieves to prison, for terms averaging more than 20 months.

So much for the "business of justice."



Getting Well Staying Healthy

A Holistic Health Conference for Individuals Concerned about AIDS

Conference Purpose

Now more than ever with the presence of AIDS, ARC (AIDS Related Complex), and HTLVIII antibody, it is important for us all to deepen our understanding and active participation in the health process.

The purpose of this conference is to provide you with information and tools that will broaden the basis of viable health choices you have in maintaining optimal physical, mental and spiritual health.

Sponsored by The Alternative Therapies Subcommittee of the AIDS Action Committee.

Keynote Speaker:
Alex Forman
Alternative Therapies Unit
of San Francisco
General Hospital

Saturday, January 18, 1986
9:30 AM-4:30 PM
Boston YWCA
140 Clarendon Street
Boston, MA

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Women's Health

Our new women's health clinician, P. Clay Stephens, PA, has years of experience in gay, lesbian and women's health care. Peggy Roberts, M.D. is a family physician who provides women's and primary health care services.

Gay Men's Health

Scott Harris, M.D., our new internist, is highly skilled and approachable. He addresses health concerns ranging from common colds/flu to sexually transmitted diseases and AIDS.

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—Kevin Kelly, Boston Globe

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2 gw and 1 gm need m or w to look for 4 bd apt./house in Brook/Bri for 2/15 or 3/1. We are friendly, prof. No smoker, pets. Call 277-4084 til 11 pm. (27)

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Porter Sq-Somerville. L, 30, seeks rmtt for 2 bedroom apt. w/yard, parking, quiet street. Cats ok. Prefer 28+, working or grad student. Available Feb. 1st, \$262.50/mo + sec. den. and 1/2 utils. Call 625-3121, keep trying. (27)

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ORGANIZATIONS

GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 11 Camb, MA 02238 (?)

"JOHNNY DIED TODAY..."

14 year old Joey will blow out his brains, Eddie will overdose and David will slash his wrists in the days to come. All because you're too scared to protect them. SASE for info, \$2 stamps 64 page newsletter. \$20 subsc/mbrshp. "REALITY INC.," PO Box 73, Paramus, NJ 07653. (?)

D.O.B.

Support orgnzn for lesbians, 1151 Mass Ave, Cambridge, Old Bap Chr. Raps every Tues, Thur 8pm. Special raps for 35+;parents; yngr women; baby bms; singles; coming out; issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited to participate. (?)

LESBIANS

Are you Lesbian, Bisexual or unsure? Looking for a group to go? Come join us at BAGLY.

Call Tony, 497-8282 (13/32)

MAN/BOY LOVE

A support group for intergenerational relationships. For more information send \$1 to: NAMBLA—GCNAD at 537 Jones St. No. 8418, S.F., CA 94102 or PO Box 174, New York, NY 10018. (v.14.23)

HETEROSEXISM, RACISM

Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political, educational) or business. Contact Equity Institute in Amherst, MA at (413) 256-6902. Co-directors Carole Lanigan Johnson, J.D., and Joan Lester Ed.D. (?)

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT Suite 140, 580 Castro St., SF, CA 94114. (v14.15)

NEED HELP

GWF traveling south rte to NC, FL, New Orleans, Ala, Tx, New Mexico, Ar, San Diego need safe places to stay along the way. Contact Pat (617) 628-3986. Lvg. end of Jan. (26)

GOODS

THEA'S TAROT A DECK CELEBRATING WOMEN

78 bold black and white cards in an attractive maroon box. Explanations included. \$16.50 postage paid Medusa Graphics PO Box 326 W. Somerville MA 02144. (26)

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200 + designs for gay people with a sense of humor. We ship anywhere. \$1.50 gets catalog. Public Image, 495 Ellis St. No. 204, SF, CA 94102. (26)

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Singer double needle, zig—zag sewing machine. \$75.00. Call 391-3411. (c)

GCN SPECIALS

KEEP IN TOUCH WITH THE PULSE OF THE NATION

GCN's news department is looking for someone to coordinate newsnotes. The job's responsibilities include reading newspapers from across the nation, selecting which stories can be digested as news notes, and writing the actual notes. The volunteer position requires an ongoing commitment of 5-8 hours a week, and can be divided among a group of people or taken in part. For more information, call Stephanie at 426-4469. Thanks. (c)

WRITERS

Help GCN cover the culture beat all over the nation. Plays, movies, concerts, performances, we want the latest word on the newest creations from coast to coast. If you'd like to join GCN's team of volunteer reviewers, send a letter and writing sample to: GCN Features, 167 Tremont St., 5th Floor, Boston MA 02111. (c)

HELP KEEP GCN HOT!

If you have an old spare space heater that nobody needs, + you want to donate it to a fabulous cause (GCN), call Mike 426-4469. (c)

Cassette recorder anyone? GCN depends on cassette recorders for its national news (which we often record over the phone.) If you have a working one you're not planning on using, call Mike at 426-4469. (If you have one with a transcription foot pedal, we promise to squeal and giggle and sigh and whatever else you like.) Thanks. (c)

HELP SPREAD THE WORD!

Do you know of places where people could benefit by having GCN around? Are you ever at places and wonder why we aren't there too? Well, we need your help to get us around town (and out of town too). So if you have ideas where GCN could be distributed and would like to help us accomplish that give Brian a call at 426-4469. It will be much appreciated. Thanks! (c)

ANNOUNCEMENTS

IWD Radio Event Looking for Tapes Intern'l Women's Day Radio Event, Boston, 1986 wants tapes for 8th annual 24-hr. day of programming to air March 10 on WMBR, Cambridge. Will consider all audio tapes by, for, and about women. Send submissions on 1/4-inch, 1/2-track, R/R tape at 7 1/2 ips by Feb. 1, to Kate Rushin/Made Kaplan, 186 Hampshire St., Cambridge, MA. Include return postage. Sorry, can't accept cassettes.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE
Alexander Berkman, Prison Memoirs of an Anarchist.



I'm a 'Purple Pervert' Dyke into S/M, B/D, porno and "women" only. I need some "freaky" ladies to write me; ladies who love spanking, "leather & lace." I'm a 32 yr old Butch Dyke, been in prsn 7 1/2 yrs. I'm open for anything to please a foxy lady. (I can't correspond with prisoners.) Robyn Shawnee JACKSON, Box A, 600728A, G unit — 5, Oakdale IA 52319.

I'm 23, half Puerto Rican and half Italian, and seeking friends (for starters). My hobbies are photography, swimming, handball, drawing and collecting stickers of unicorns and kittens. If interested in corresponding, please enclose stamp. Marie GONZALEZ, 160416-176, Box 8540, Pembroke Pines, FL 33024



'JUST US' is an inmate assistance program interested in the legal rights of prisoners and the status of prison reform all over the country. We provide research, reference, copywork and guidance to prisoners for post-conviction remedies, prisoners' rights or personal matters involving families or state agencies. Write: Just Us — C. Greene, 1001 Wilbur Ct No.8, Gretna LA 70056.



We have heard about an agency that provides information about jobs and other resources to people coming out of prison. Drop them a line and let us know how they work out for you. (Thanks): Contact Center Inc., Human Services Dept. PO Box 81826, Lincoln NE 68501, (402) 464-0602.

Hi! I am the best cocksucker in North America. I'm also a horseman and need a job and a place to stay. I can give references from the stables I've worked for. My spirit is in tune with animals. Please write and tell me if you can use a good horseman. Robert Jude RYAN (my friends call me Jude), CN861-IEE, Trenton NY 08625.

WHAT WE CAN'T
DO ALONE
WE CAN DO
TOGETHER

Strength in Unity!



Prisoners Seeking Friends

Two of our upcoming series of "information packets" are now ready. One is on AIDS (political and medical info); the other is on TV/TS issues. Write Mike at GCN if you want one. Let us hear about other subjects packets are needed on. Thanks.



Left Bank Books sends FREE (donated) books to prisoners and also gives 35-40 percent discounts on specific titles. Write: BOOKS FOR PRISONERS, Box A, 92 Pike St., Seattle WA 98101.



FREE to prisoners!

Telegnosis is a penpal and prison news rag for prisoners in the U.S. Drop them a line at Telegnosis, C.P.95 Stn. Place D'Armes, Montreal, P.Q. H2Y 3E9. (Postage is same as for U.S.)



Older Queen seeking friend to help start arranging for some education when I get out in Dec 87. Not looking for money, only for help making arrangements with the school. Please write if you're interested. H. Jamie ORGANO, 35867-136, Seg-14, Box 34550, Memphis TN 38184

Sensual and handsome black male seeking correspondence from any desiring individual out there who has time to write. Charles CHAMBERS, 182-736, Box 511, Columbus OH 43216.

I am a cook (very good) and I do a lot of drawing pictures. I enjoy meeting people and would also like to get the news again. Clifford GAINES, 855785, Box 30, Pendleton IN 46064

34 yr old bear would like same to write to. 6'1", 205 lbs. Hazel eyes. P.K. SCHWIND, C-26431, Box 8101 Rm 3198, San Luis Obispo CA 93409

Black male seeks mutually pleasing exchange. Enjoy distance running, reading, and writing short stories. Sylvester HARRIS, 054563, Box 221, Raiford FL 32083.

Young and lonely fem (very fem) looking for you. Please write. John STRUCKHOFF, 077604 MB 1658, Box 1100, Avon Park FL 33825.

Sincere black gay male of various interests seeks meaningful friendships with realistic guys who are down to earth and enjoy stimulating conversation. Marvin MILLER, 181-353, Box 511, Columbus OH 43216.

If you have an old Royal manual typewriter (FP series) with an 10 1/2 or 11 inch platten (rubber roller) assembly, that's not being used, I need it very bad for legal work in here. Please drop me a line about how to send it and I'll let you know (and shower you with thanks!!) LaVillie HANNON, 14594, Box 2, Lansing KS 66043.



It would be nice to hear from gays, especially those who are penpals with gays in other joints (since I can't write them directly myself but am most interested in what's happening with other gays inside.) Thanks for the GCN paper. It was great! Robert ROLSTON, 18259-004, Box 33, Terre Haute IN 47808

I am doing time for an attempted robbery that I am innocent of, and the time is especially hard because my body is more female than male in hormones and I look more like my mother than my father. I used to cry about it but I am learning to deal with it. If you know someone who would like to a person in prison, especially including lesbians since my best friend ever was a lesbian, I would appreciate it. Harry Lee CLEVELAND, Box 46918 SPU, Florence AZ 85232.

I got the Fag Rag. Please put me on your list. As long as a face cover is on it, I won't have any trouble getting it. Please run my ad again if you can too and add to it that I didn't answer some people's letters because of poor personal finances (stamps) ok? Bradley STUBBERT, 40313, 2605 State St, Salem OR 97310.

CALENDAR

January 11 to January 29

11 saturday

Cambridge — Lesbian singles "Peer Counseling Workshop." Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

Boston — Lesbian Erotic Show & Going Away Party for Pat Tracy. Dancing, auction & strip-tease. South End Gym. 1355A Washington St. (Dover T stop). 8PM. \$4. Women only. Info: 776-7660.

Boston — Tennessee Williams' *Suddenly Last Summer*. The New Ehrlich Theater, 539 Tremont St. \$7-12. Through 2/8. Info: 482-6316.

12 sunday

Boston — Newbury Street '86 benefit fashion production. Lafayette Hotel. 7PM. All proceeds go to AIDS Research Fund. Info: 266-6766.

Boston — "AIDS in the Community," a forum presented by the Black Men's Association. 558 Mass. Ave. 5PM. \$2. Info: 353-0719 or 262-5323.

Somerville — Somerville/Medford Gay & Lesbian Alliance potluck supper. Bill Casti's house. 5PM. Info: 623-3786.

Cambridge — "A Fag in the Hand and Other Monologues," dramatic narratives performed by Kate Alicechild. 186 Hampshire St. 4PM. \$2.

Jamaica Plain — Disabled Lesbians potluck & discussion. Wheelchair accessible. 2-4PM. Info: 524-1890.

Cambridge — Black and White Men Together. Phillips Brooks House, Harvard Univ. 1-5PM.

13 monday

Somerville — Support group for battered lesbians. On-going, weekly, free. Childcare available. 6:15-7:30PM. Info: Respond, 623-5900.

Boston — GCN annual Sustainers Dinner. 167 Tremont St. 7PM. (To become a Sustainer, call Gordon at GCN.) Info: 426-4469.

14 tuesday

Boston — "State of the State" Dukakis protest sponsored by Gay & Lesbian Defense Committee. State House. 6:30PM. Info: 876-7483.

Boston — "AIDS III," a video documentary with Jim Carlton, produced by Hal Koltin. Cable Channel A3. 7:30PM. Info: 424-7292.

Cambridge — Coming Out discussion for women. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

15 wednesday

Cambridge — Lesbian Rights Task Force of NOW meeting. 99 Bishop Allen Drive. 7PM. Info: 661-6015.

Boston — Community Networking Breakfast. Club Cafe. 8AM. Topics to discuss: Coors Boycott Committee: a response, and Whither BL/GPA?: goals for the New Year. Info: 265-0348.

16 thursday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Dorchester — GALA monthly meeting. Codman Sq. Library, 690 Washington St. Info: 288-9155.

Boston — Drop-in discussion for women with incest histories. Topic: "Self-image." Women's Center, 46 Pleasant St. 7:30-9:30PM. Info: 492-1818.

17 friday

Boston — GCN's production night: all welcome to proofread & paste-up pages. 5-7PM for proofreading, 8PM-midnight for paste-up. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Millis — Safe sex discussion with Tri-County Assoc. Friday Night Coffee Club. Info: 376-4323.

Cambridge — Lesbian Reading Group discusses *When God Was a Woman* by Merlin Stone. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Rangely, ME — Saddleback Mountain/Old Speck Hiking Weekend with the Chiltern Mtn. Club. Info: Roy, 661-1436 (before 9:30PM).



Am Tikva anniversary, Jan. 19

18 saturday

Boston — Holistic Health Conference for Individuals Concerned with AIDS. YWCA, 140 Clarendon St. 9:30AM-4:30PM. \$10 donation includes lunch. Info: 437-6200 (days).

Boston — Nomazizi Sokudela: "Women's Role in South African Liberation." WMFO 91.5 FM radio. 11AM.

Cambridge — Amelia & Jennifer perform. Club Passim, Harvard Sq. 2:45PM. (Also broadcast live on WERS 88.9 FM.) Info: 492-7679.

Cambridge — Lesbian Singles. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

19 sunday

Boston — Am Tikva 9th Anniversary Party/Buffer Lunch. 1270 Boylston St. 2-5:30PM. RSVP: 782-8894.

Cambridge — Wild Women Seek Bald Eagles: day trip to Quabbin Reservoir in Western Mass. Meet at Old Cambridge Baptist Church, 1151 Mass. Ave. 8:30AM. Info: 661-3633.

20 monday

Boston — Black & White Men Together's First Annual Martin Luther King Brunch. 1PM. Info: George, 266-4378.

Boston — Benefit performance of *The Official Story* for Amnesty International. Nickelodeon Cinema. 8PM. Info: Amnesty International, 547-9295.

Cambridge — Boston Bisexual Women's Network. Women's Center, 46 Pleasant St. 7:30-9:45PM. Open to women. Info: 354-8807.

Somerville — Support group for battered lesbians. On-going, weekly, free. Childcare available. 6:15-7:30PM. Info: Respond, 623-5900.

22 wednesday

Cambridge — Women's weekly open discussion group on pornography. All women welcome. Women's Center, 46 Pleasant St., Central Sq. 8-10PM. Info: 354-8807.

Boston — Coalition for Choice commemorates 13th anniversary of *Roe v. Wade* abortion legalization. Church of the Covenant, 67 Newbury St. 7PM. Free. Info: 492-0518.

23 thursday

Cambridge — Lesbian Liberation. Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

24 friday

Somerville — "Making It Last," video documentary about sexuality in long-term lesbian relationships. 90 Union Sq. 7 & 9PM. \$4. (Also showing on Sat.) Women only. ASL interpreted for Saturday shows only. Info: 628-9172.

25 saturday

Cambridge — Free job counseling day for women. Women's Center, 46 Pleasant St. 10AM-1PM. Info: 354-8807.

26 sunday

Cambridge — Women's Center's 14th Birthday Celebration Open House. 46 Pleasant St. Noon-4PM. Women & children welcome. Info: 354-8807.

Jamaica Plain — Lesbian & Gay Neighbors of J.P. potluck dinner. First Church Hall, Centre & Eliot Sts. 4-7PM. Guest speaker, Peg Lorenz. Info: 522-6090 or 522-3894.

Boston — Sweet Sixteen & Not to Be Missed, Daughters of Bilitis' 16th Birthday Party. Somewhere Else, 295 Franklin St. 6PM. (Snowdate, Feb. 2) Info: 661-3633.

Boston — Benefit for "Two in Twenty," a lesbian video soap opera. Somewhere Else, 295 Franklin St. 4-7PM. \$6 more or less. Info: 625-7882.

Cambridge — Cambridge Neighborhood GALA monthly potluck dinner. 6PM. Info: Kate, 876-4141 or David, 497-6197.

Cambridge — Open sing for women's voices with Libana, women's ensemble. Old Cambridge Baptist Church, 1151 Mass. Ave. \$5. Info: 395-1920.

28 tuesday

Cambridge — Coming Out group for women. Women's Center, 46 Pleasant St. 7:30-9:30PM. Info: 354-8807.

Cambridge — Younger Lesbians 22 and Under Meet. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.



Karen Beth, Jan. 29

29 wednesday

Boston — Karen Beth performing at the Essentially Women's Coffeehouse. 67 Newbury St., Church of the Covenant. 8PM. \$3. Info: 262-1831.

note this!

Goblin Market, a new musical by Peggy Harmon & Polly Pen, adapted from the poem by Christina Rossetti. Music by Polly Pen. Directed by Andre Ernotte. With Terri Klausner and Ann Morrison. At the Vineyard Theatre, New York City. (Closed.)

The Mystery of Edwin Drood, a new musical by Rupert Holmes. Directed by Wilford Leach. Choreography by Graciela Daniele. With Betty Buckley, Cleo Laine, George Rose, Patti Cohenour, and Howard McGillin. At the Imperial Theatre, New York City.

Salamambo, an erotic tragedy by Charles Ludlam, freely adapted from the novel by Gustave Flaubert. At the Ridiculous Theatrical Company, New York City.

Christina Rossetti's 1862 poem *Goblin Market* is the improbable source of one of this year's most satisfying musicals. Her powerful, peculiar fable of sisters Laura and Lizzie, who hear the enticements of the passing goblin fruit-merchants, can be read for many submerged themes of sexual temptation and self-sacrifice; Harmon and Pen have preserved the rich ambiguities of the original without slipping into preciousness, and the strongly cast Vineyard Theatre production successfully married New York musical comedy to Victorian language. Above all, everyone involved took the material seriously — which didn't preclude playfulness.

In contrast to the modest scale of *Goblin Market*, *The Mystery of Edwin Drood* is clearly meant to be a Big Deal of a Show. It's also a hollow, unconvincing one, thanks to its seriously flawed concept. Author/composer Rupert Holmes has framed his adaptation of Charles Dickens's unfinished novel (1870) with the conceit that it's being performed by a Victorian Music Hall troupe. This allows him to use his Big Gimmick: the audience votes on who has murdered the title character (as well as several other questions affecting the outcome of the plot). It also allows him to trash the original characters and story — often in dreadfully sexist ways — and consequently to destroy our belief in just about everything on stage. About all one can enjoy is the work of an excellent cast.

Charles Ludlam's free adaptation of *Salamambo* (1862) also trashes its source, but it can be argued that this is doing Flaubert a favor. At least, unlike the creators of *Edwin Drood*, Ludlam is really committed to *something* (total camp theater). But although *Salamambo* provides him with a fine starring role — he even gets to do the Dance of the Seven Veils — the show doesn't rank with his best. For one thing, even though the production has gotten a lot tighter, funnier, and dirtier since its previews last spring, it's still weighed down by too much exposition and too many dull patches. For another, Ludlam's original take on Flaubert's bizarre, sadistic *melange* of virgin princesses, sacred veils, and barbarians — whatever it was — seems to have gotten lost in the search for laughs at any cost. (The show has also acquired some discomfiting misogynistic overtones along the way.) Still, much of the show is great fun, and it's good to know that acceptance by a middle-class "crossover" audience hasn't inhibited Ludlam's sense of gayness and tastelessness. (Oh, yes: *Salamambo* features a half-dozen scantily clad body-builder "barbarians." As Miss Brodie would say, For those who like that sort of thing, that is the sort of thing they like.)

— Nicholas Deutsch

Writers: help GCN cover the culture beat all over the nation. Plays, movies, concerts, performances, we want the latest word on the newest creations from coast to coast. If you'd like to join GCN's team of volunteer reviewers, send a letter and writing sample to: GCN Features, 167 Tremont St. #5, Boston, MA 02111.

Calendar compiled by Miranda Kolbe

THE BUSINESS GUIDE

This guide provides a listing of residential and gay-owned, staffed, or supportive businesses and services. For details about having your business listed for just \$100 per year, please call Laurie Sherman at (617) 426-4469.

ACCOMMODATIONS

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15 Kenwood St.
Somerville, MA 02144
625-8840

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Spofford, NH 03462
(603) 363-4545

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523-1060

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277-7703

DR. DAVID MOULTON

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Boston, MA 02116
266-8584

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